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The Protestant Review

Volume XXXIII, Number 8
August, 1916

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The Protestant Review

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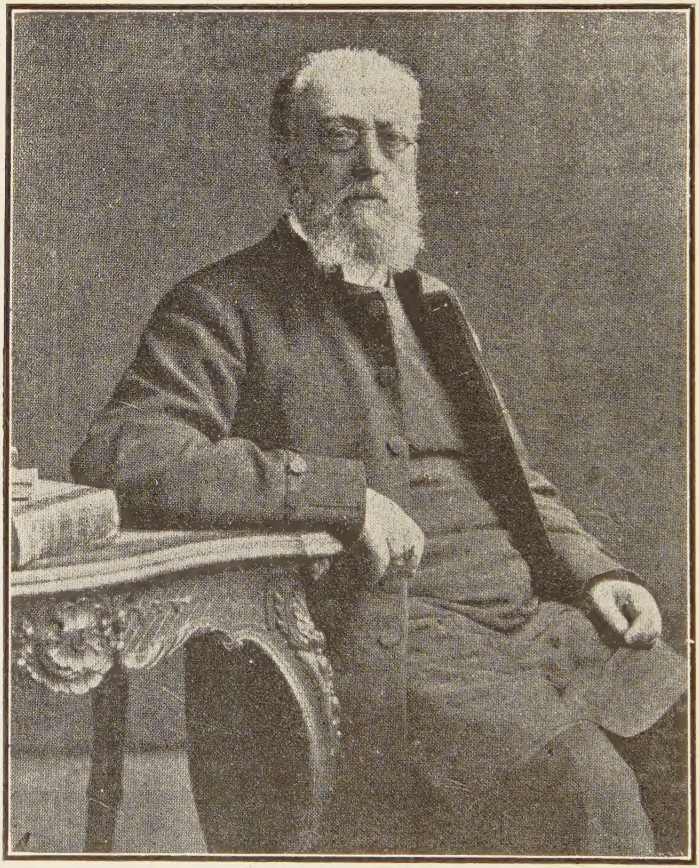

RIGHT REVEREND JUAN B. CABRERA.
Bishop of the Reformed Episcopal Church of Spain.

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Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIII AUGUST, 1916 No. 8

EDITORIAL NOTES

BISHOP CABRERA OF SPAIN.

We give our readers in this number the picture of the Rt. Rev. Juan Bautista Cabrera, bishop of the Reformed Episcopal Church of Spain, who passed to his reward on May 18, 1916. The news of his death was a great shock to me, although I knew that for years this faithful servant of God had been suffering from repeated attacks of illness, particularly in the Winter, brought on, doubtless, by his untiring activity in the service of the Master. Indeed, only his state of health prevented him from taking part in my consecration as bishop of the Reformed Episcopal Church in Porto Rico. But, as one of his many sincere mourners says, "There are men in the world in whose presence we can never realize the fact that they also must some day depart from among us."

This past Winter he had enjoyed seemingly better health, and on the 13th of May preached for over an hour with the same vigor and eloquence that always characterized his delivery. Twice after that he spoke, but on Easter morning encountered great difficulty on account of a severe cough. From this day on, the cold which had taken such a hold upon his system gradually weakened his forces till, on the 18th, he gently and peacefully passed away.

The story of this great man's life bears a wonderful lesson. We regret that, having already prepared the material for the Summer issues of THE PROTESTANT REVIEW, we have not the space at our disposal to write of him as we would wish. But we take this opportunity to extend our deepest sympathy to the family of our beloved brother, and to his devoted flock, and to ask that all our friends unite in prayer for a special blessing on

the Church in Spain, which, on account of war conditions in Europe, has its share of privation; and that God will guide its members to the wise choice of a successor to this first Protestant Bishop of Spain, who was also the first to establish public Protestant services in that Romish land.

We hope to give an account of this remarkable man and his wonderful work in later issues.

THE WARFARE OF THE PRINCE OF PEACE.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."—Matt. 10: 34.

The above text, like many others, has been grossly misinterpreted, and, indeed, is being greatly abused at the present time. Bishops and priests of the Roman Church are making use of it every day as the battle-cry, to incite their followers to take action, and even violent action, in everything which may advance the Church, regardless of consequences.

In reading the Scriptures, we should remember that they do not contradict themselves, and isolated texts should not be interpreted apart from their context or apart from the general principles and spirit of the whole. The character and office of Jesus have been given by Isaiah (9: 6) in no doubtful terms. He was to have the "government upon His shoulder" and to be called "the Prince of Peace." Unless we study our text in connection with the verses that precede and follow it and find that it does in reality agree with this character, it would be a contradiction, and it would mean that the speaker was not He whom Isaiah foretold as the coming Messiah.

But, thank God, the whole character and teachings of Jesus show us that He is indeed the One promised to us and wholly worthy of our trust and allegiance; and not only this, our text is in perfect harmony with His mission as Saviour of the world. When Jesus came to earth He did not establish a reign of peace. He expressly said His Kingdom was not of this world—that His disciples were not "of the world," even as He was not of it—that He had "overcome the world." He spoke of the "prince of this world" and of his coming judgment, and also of His own future coming to establish His reign of peace.

Can light enter and overcome darkness without a struggle? The angels announced "Peace on earth" to the awestruck shepherds—but it was not long before Herod was plotting to take the life of the bringer of Peace. On Palm Sunday, swayed by momentary inspiration and enthusiasm, the multitude shouted, "Hosanna to the Son of David!" and only a few days later moved to fanatical anger and hatred by the demon in their priests, they cried, "Crucify Him!"

The powers of light and darkness, of good and evil, can never be at peace with each other. The Prince of Peace knew that He could never come into His own until He had *overcome,* and He made His followers "overcomers" and "more than conquerors through Him that loved" them. His task and theirs was to destroy the power of evil—not by gathering large armies, or devising all sorts of destructive weapons, but by using the *sword.* It was not the sword of Peter, whose assistance He rejected in the Garden, but it was the sword Paul tells of, "the sword of the Spirit, which is the word of God." This word, "quick and powerful as any two-edged sword, piercing even to the dividing asunder of soul and spirit," is the only weapon He ever used and the only weapon He gave to His apostles and disciples when He sent them to go into all the world to fulfil their mission; not by killing their opponents, whom He wished to save, but by establishing an individual struggle between the natural sin and darkness of men's hearts and the light which should come to them through His word.

I who write am a fighter, even as you who read. Every one not utterly dead to spiritual things is fighting, as Paul was when he proclaimed the duality of opposing tendencies within him—the one, downward toward the works of the flesh; the other upward, striving toward the liberty of the sons of God.

But as "no man liveth to himself and no man dieth to himself," this fight, although begun in the individual soul, is much more far-reaching in its consequences. In the verses that follow our text Jesus speaks of how those of the same household shall be set at variance, because of Him, and of how he alone who is willing to give up all for Him is counted worthy. But even here there is no contradiction. The martyrs of all times, from the early Christians up to the wholesale sacrifice of Armenia,

have had to make the final choice between Christ and the world —between Christ and their loved ones—between Christ and this life. I, myself, like many another, had to break with all my former associations, my social position, my own family and relations and everything dear to me, for the sake of truth. But this is but the price gladly paid to obtain the costly pearl of peace. Paul was never freer than when he could say, "I live, yet not I, but Christ liveth in me." Only then could he have the blessed experience of conquering without killing, of breaking without destroying. He was a fighter without losing his peace, and he knew that He whom he served was in truth the Prince of Peace.

He exhorts us all to be fighters—to "fight the good fight of faith," to "endure hardness as good soldiers of Jesus Christ," and to "put on the whole armor of God." But He makes it very clear who are our real enemies, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual wickedness in high places.*"

THE JESUIT CALL TO ARMS.

The Jesuits have thrown off their mask in this country with the same effrontery as they did in Europe in the ages of their full sway and the consequent darkness of the nations. They are not afraid to make manifest by deeds and words that they are not the successors of apostles and martyrs, but in reality the disciples of heathenism and Mahometanism; that their trust is not in right, but in might, and their purpose not to save, but to conquer in order to subjugate.

The Rev. Owen Hill., S. J., a short time ago preached at the solemn high field mass held on the campus of Fordham University, as the closing exercise of the silver jubilee ceremonies of the San Salvador Council, Knights of Columbus. This sermon was widely reported in the daily press and Catholic papers, and the paragraphs which follow speak for themselves:

"We Catholics," said Father Hill, in part, "must take a bolder and more active part in the affairs of our country. We must set in motion every energy at our disposal and, as citizens of this country, we must scorn to degrade the ballot to the vile use

of the foes of religion. As Catholics we must unfurl our banner and take an heroic stand on the questions affecting the affairs of the Church.

"Our enemies pretend to clamor for peace, but they approach us with clubs behind their backs, and they are doing all in their power to check the growth of God's Kingdom. Witness Europe; Witness America! Here in our own country, universities, colleges and schools are the engines of war in iniquities' hands. Politics are turned to unholy use, and secret societies make the dark work of the wicked most effective.

"There are tendencies abroad in this free country against which we must raise our voices as long as we enjoy the gift of speech. There are traffickers in men's souls who must be whipped from public notice with knotted scourges set with iron, and the ballot is the ready weapon. We have been martyrs long enough, It is high time to put on the heroism of soldiers and assert ourselves and take a more active part in the management of affairs, as we are the descendants of crusaders as well as martyrs.

"The late investigation of Catholic charities was set on foot by the enemy to discredit us with the public, cut off State aid, cripple our efficiency and, if possible, close up our institutions. The result would be that the multitudes of poor Catholic children would find their way into State homes and asylums to be robbed of their religion and to lose their immortal souls. The State has a duty toward the Catholic poor as well as toward others. Whatever the State pays Catholic institutions is their due in strict justice.

"The man at the head and front of the investigation poses as a Catholic, and he was put in power largely by Catholic votes. The whole thing proves that some Catholics here in New York are Democrats and Republicans, but Republicans first and Catholics afterward. As soon as this attitude becomes general the fate of the Catholic Church in France and in Mexico will inevitably overtake the Catholic Church in the United States. Here and there a traitor may arise within our Church and do momentary havoc. But when the tragedy happens we Catholics are not panicky about the result.

"The betrayal of the Master by Judas did not disrupt the infant Church, it did not break up the College of Apostles, but it tied the rope of self-murder around the neck of the traitor, and, in the graphic language of the Scriptures, 'he went where he belonged.' Here in America the army of Knights on guard will save our Church from harm. The history of the Church is not entirely done. Some chapters are yet to be written."

Shall we, in view of the menacing attitude these sentences indicate, rally all our forces around the colors, and face the

enemy with the courage the justice of our cause should give us, making use of might to repel them?

No! The whole history of the Roman Church shows the futility of the warfare and the glory of this world. Rome has watered the earth with blood and planted it with the bodies of innocent victims. She could not raise the Vatican, without first entrenching herself behind the fortifications of the Inquisition; and to-day she cannot maintain her apparent, though really decadent, power without appealing to the ignorant to subserve her and seeking to destroy the rights of Truth, Honor and Freedom. We shall not follow her example, nor use her weapons. She will not find us on any battle-field where force of arms is employed. Our only weapon shall be the mighty sword of the Word, which will be like a flame in the midst of her darkness, revealing her secret works. In spite of armies and inquisitorial devices, she has been unable to retain many of her former conquests, and she will always meet with champions who will oppose her by the Word of Truth. Not only this, but from her very midst will come forth new Savonarolas and new reformers, who will shake her defences, when she feels most secure.

BROTHER ELI ERICHSEN

Some months ago a young man dressed in the garb of a monastic order came to us from England, and although no extra funds were at our disposal we gave him a welcome, trusting in God to provide for him and give him a work to do.

They story of Mr. Erichsen, or Brother Ansgar, as he was called when he entered the Marist order, is one of intense interest. Born in Denmark thirty-eight years ago, he was the son of a master-mariner in the Danish Mercantile service, and was brought up in the Lutheran Church, to which his father belonged. In 1904 he fell under the influence of a Jesuit father, and not being able to escape his clutches, joined the Roman Catholic Church. This event, of course, was celebrated as a great triumph for the Church, and the young man himself was fully persuaded that he had found the only true way of salvation. As he expresses it, he wished to dedicate his life and

service to God. With this sincere wish in his heart and a decided tendency toward mysticism, he thought he could best fulfil his ideals by joining a monastic order. He made his application, accordingly, and was admitted to the order of Brothers of Mary, a brotherhood established for the purpose of teaching children and training young men to become teachers in their schools.

After his novitiate he took the necessary vows and subsequently served the order at Dumfries, and at Dundee, Scotland. His experiences in the monastery caused him the same bitter disappointment which every one who enters that life with high ideals must undergo. At last he could endure it no longer. The story of his escape and his later experiences as a nurse in Twyford Abbey, England (where he was the means of bringing about a government inspection, resulting in the closing up of the monks' private hospital and the transference of their criminally neglected patients to Protestant institutions), are episodes of unusual interest. He has since traveled in the United Kingdom, lecturing on the necessity of governmental inspection of monasteries and convents, under the auspices of the Protestant Alliance, that presented a bill seven miles long, containing over three-quarters of a million signatures, to the House of Commons for said purpose.

Brother Erichsen has been excommunicated, cursed, slandered, boycotted, imprisoned and poisoned by his foes of the Church of Rome; he was obliged to take refuge under the laws of England and bring the monks and his bitter experiences before a court of justice, under the direction of Mr. Justice, A. T. Lawrence and a common jury. The record of this trial is a striking illustration of what we have already written of Roman Catholic witnesses and their use of mental reservation in court and disregard of the oath, in cases detrimental to their Church. But it speaks well for the British courts that in spite of the emphatic denials by the monks of Mr. Erichsen's statements, and in spite of their accusations against him as a lying adventurer, after four days' cross-examination and an absence from court of twenty minutes, the jury returned a verdict in his favor of £250 damages.

As a result, the British Government made a surprise visit

to one of the Marist monks' institutions and found it in such an appalling condition that the brothers were turned out and Protestants sent in to take care of 224 orphan boys. These boys were poorly clad and badly fed, closed up in darkened cells destitute of furniture and every convenience for months at a time, and beaten with supple-jacks forty strokes at a time.

We gave Brother Erichsen the opportunity to speak at the mid-week meetings in Christ's Mission, and his fearless stand for truth and justice, his sincere Christian enthusiasm, added to the story of his experiences, have aroused great interest. In these meetings the hall of Christ's Mission has been filled to its utmost capacity. A stereopticon was given by one of the good friends of Christ's Mission to allow him to illustrate his lectures with the many interesting slides in his possession. Immediately calls came for him to lecture in several churches, and God is blessing his ministry so wonderfully that it is our purpose to make a tour of evangelistic meetings, whenever God may open the way for us. We want all our friends to have a share in this work, for which extra funds are needed, as well as for the making of much-needed repairs in Christ's Mission building, so as to enable us to receive other priests who are waiting, and whom I have known and tried for several months and find worthy of all the help and encouragement we can give them.

At the request of several of our subscribers we republish the following list of Romanists holding public office.—Ed.

THE POLITICAL POWER OF ROMANISM IN AMERICA

BY WM. LLOYD CLARK.

The Chief Justice of the Supreme Court of the United States, Edward D. White, is a Roman Catholic.

Joseph McKenna, a Roman Catholic, is an Associate Justice of the Supreme Court of the United States.

John J. Fitzgerald, a Roman Catholic, is Chairman of the powerful Committee on Appropriations of the House of Representatives.

John Burk, a Roman Catholic, is Treasurer of the United States.

Ransdell, Ashurst and O'Gorman, Roman Catholics, are United States Senators from Louisiana, Arizona and New York.

The Governor of Illinois is a Roman Catholic.

The Mayors of New York and Boston are Roman Catholic, and the trend of the government in both cities is toward anarchy.

The Revenue Collector of the Port of Entry, New York, is a Roman Catholic.

Under the present administration every Ambassador to foreign countries, with the exception of England, is Roman Catholic.

A Roman Catholic by the name of Cornelius Ford, is a Public Printer in Washington, having control of all Government printing, and controlling the Government payroll in the printing department, amounting to millions of dollars annually.

A Roman Catholic, Joseph E. Ralph, is Director of the Bureau of Printing and Engraving.

Two-thirds of the department chiefs are Roman Catholic.

Practically all of the important Federal positions of the large cities, like Boston, Brooklyn, New York, Chicago, St. Louis and San Francisco, are filled with Roman Catholics.

The private secretary of the President of the United States is a Roman Catholic, and, though working in the background, wields more influence in the affairs of the nation than the President himself.

A Roman Catholic managed the national campaign that elected Wilson.

Over seventy per cent. of the appointments of President Wilson are Roman Catholic.

Ten States now have Catholic administrations.

Thirty-one States now have Catholic Democratic Committees.

Twenty-one States have Catholic Republican Committees.

Twenty thousand public schools have one-half Catholic teachers.

Six hundred public schools now use Catholic readers and teach from them the Roman Catholic religion.

New York City, Chicago, Baltimore, Philadelphia, Buffalo, Toledo, Cleveland and St. Louis now employ over seventy-five per cent. Catholic teachers in their public schools.

In all the cities and towns of the United States of 10,000 or more inhabitants, an average of over eighty-eight per cent. of the men on the police force are Roman Catholics.

Roman Catholics are in the majority in the city council of 15,000 towns and cities in the United States.

THE SIGNIFICANCE OF THE NEW YORK CHARITIES INVESTIGATION

More than one question is involved in the dispute regarding private charitable institutions in New York City, which was brought to a head last week when Mayor Mitchel appeared as a witness before the Thompson Investigating Committee. People may be uncertain as to the legitimacy or illegitimacy of "wire-tapping." This is a question to be determined by legal authorities. There is a further question whether State officials can justly bring under their purview denominational matters. Yet the force of such a query is considerably diminished in a case where church officials have directly brought themselves under the jurisdiction of State investigation. By a most fortunate conjuncture the claim that denominational prejudices are involved may be entirely excluded. Mayor Mitchel himself is a member in good standing of the Roman Catholic communion. There can be no criticism, therefore, of his action on the ground that he has spoken as an *ex parte* witness. The issue is clear-cut and unmistakable. There can be no misunderstanding of the facts brought out by the Mayor in the written statement submitted by him to the committee. The Mayor deserves ungrudging credit for his bold championship of the principles of justice and probity in city administration. His fearlessness cannot be gainsaid. The political ambitions of a public officer in New York are bound to be endangered in a case where there is a conflict of duty between his obligations as the head of the city government and his allegiance as a member of the communion which regards itself as superior to all earthly claims. From the moment the status of the private charitable institutions in New York became the subject of investigation Mayor Mitchel has made his own position clear. With exemplary singlemindedness he has stood forth not only as the protector of the city's financial interests, but also as the guardian of the dependent wards of the city—the thousands of helpless children who have been intrusted to the care of the private charitable institutions allowed by the State to take charge of its future citizens. On this subject Mayor Mitchel speaks as an expert. Long before he was called to be the head of the city government he had made a reputation through his investi-

gation of the intricate problems of municipal administration. As a witness before the Thompson Investigating Committee the Mayor had no political ax to grind. He is the last man to be singled out as incapable of discriminating between what is hearsay and what is truth.

Mayor Mitchel's words should be deeply weighed and carefully pondered over by all loyal citizens. The proof which he has and which he holds to be complete is that "for the last two years and a half there has been a well-organized and purposeful conspiracy conducted by a certain number of co-religionists of my own, acting with other persons to interfere with the proper and orderly conduct or control of the private charitable institutions in the city." When one remembers the record of the Roman Catholic Church in public life, in all the countries of the civilized world; when one notes its persistent antagonism to democracy, to liberty and to publicity; when one recalls the fact that the Roman Church, as a whole, is directed by a self-seeking and deviously operating oligarchy, the situation in the private charitable institutions in New York under the control of the Roman Catholic Church must be considered symptomatic and not exceptional. As it is symptomatic and not exceptional, it is the duty of American citizens everywhere to act together to frustrate the application on American soil of the principles of the Roman Curia. The necessity for measures of protection against Vatican interference has been learned by most of the Roman Catholic countries in Europe and in South America. It is time for the people of the United States to recognize this fact and to realize that their own liberties and traditions must be safeguarded from the operations of Vatican politicians in their minor as well as their major manifestations. If the Roman Catholic Church in the United States is now unfortunately becoming embroiled in political controversies, the fault lies with its leaders who are trying here to apply the sinister mandates of autocratic government manufactured on the left bank of the Tiber. There is no prejudice in the United States against the religious practises of Roman Catholics, but if Roman Catholics continue to conduct a propaganda based upon a system of intrigue and wire-

pulling such as that revealed by Mayor Mitchel before the investigating committee it becomes clearly the duty of Americans to frustrate the machinations of Vatican clerical policy. This kind of work has been undertaken and carried through by the modern democracies of France and Italy. One thing is certain: that when the Vatican attempts to interfere with the public life of the United States, the American electorate through its courts and legislatures will overcome the influence of the Roman Curia even more effectively than has been done in France and Italy.

The imperative need of beginning this work may be even nearer than the American public, in its amiable optimism, suspects. There are signs of the indirect and dishonorable methods of Vaticanism in the persistent efforts made during the New York Charities investigation to prevent city and State officials from conducting proper and necessary inquiries into the managemnt of private religious charitable institutions. Innuendos and generalizations are not sufficient to explain the actual state of the case. The situation is serious enough when a newspaper of the standing of the New York "Evening Post" declares in its comments on Mayor Mitchel's testimony that every influence, open or secret, fair or foul, has been brought to bear in the way of intimidating those who are conducting the investigation. "Commissioner Strong, it is known, and also Governor Whitman, have been plied with appeals and menaces from Catholic sources. Newspapers have received letters from Catholics warning them to keep off this matter." As Fra Paolo Sarpi, the patriotic Venetian monk, remarked when he was wounded by a paid Vatican assassin, in the streets of Venice, "I recognize the Vatican stylus," so in the case of the intimidation referred to by the "Evening Post" the source of this kind of pressure is not difficult to trace. It is to be hoped, for their own sakes, that American Roman Catholics will ponder over the articles of the Federal Constitution. It is to be hoped they will remember that the men who drew up that document had no fear of the "Roman stylus," and that they cared nothing for papal patronage. They certainly planned something different for this country than subjection to an ecclesiastical cama-

rilla. The American people are not likely to forget the rock from which they were hewn; nor are they at all likely to consent to change their government for the kind of clerical rule long applied in the papal States in the days before modern Italians destroyed the temporal power of the papacy, and found their surest protection against clerical dominance by adopting the constitutional system of the Anglo-Saxon race.—From The Churchman.

CENTRE-SHOTS AT CURRENT ISSUES

BY GEORGE P. RUTLEDGE.

The "Western Watchman," issue April 13th, says editorially:

Truant nature, schoolboy like, is counting the days of Lent that remain. Fasting is something most of us would never bring ourselves to if it were not for the threat of mortal sin the Church holds over our heads. Better whining attendants at Christ's school of mortification than contented hedge scholars, however.

The Catholic catechism submits the question: "What is *mortal sin?*" The answer is: "*Mortal sin* is an offense against God which causes us to lose His friendship and merit everlasting punishment." Among the definitions of this terrible sin are the following:

Failure to observe the law of fast and abstinence, to hear mass on Sundays and holy days of obligation, to fulfil one's Easter duty.

We have presented here a very serious situation. First, the danger of committing a sin which merits "everlasting punishment"—and be it remembered that, from the Catholic viewpoint, "everlasting punishment" is not in that convenient place of money-bought soul-repose called "Purgatory"; it is at the next station. Second, most Catholics, according to the "Watchman" editorial, keep Lent against their inclinations and will. Furthermore, they count the fast and abstinence days and long for the end, when they can eat what appeals to their taste and do what their inclinations suggest.

We would not have believed that most Catholics sacrifice the spirit of their religion and are satisfied to just curve around "everlasting punishment," had not the great St. Louis journal said so.

And, Protestant as is our habit of thinking, it is difficult to believe it even now. It is our conviction that thousands of Catholics in every country are sincere, and that their observance of Lent is from the heart. One of the most conscientious women we have ever known was a Catholic, who, we feel positive, put her soul into her devotions. Nor would we like to think she represented only a baker's dozen in her Church.

But let no one get uneasy. The fact that we think the "Watchman" has slandered hundreds of thousands who are living up to their light, and whose hearts beat in their religion, is not a sign that we are about to turn Roman Catholic. We are trying to follow the light of the New Testament as it applies to the present age, but this light does not lead back to medieval admixtures of Judaism, heathenism and the Christian religion—just enough of the latter to afford it a pretext to claim Christ as its source of authority.

A booklet, entitled "A Message to All Patriotic and Liberty-loving American Citizens" is now being sent broadcast through the mails. It is decorated with a picture of "Old Glory" and looks quite patriotic. It is edited anonymously, and even the printer's name is omitted. The only information respecting authority for the publication is contained in an enigmatical inscription just under the flag—"Published for Robt. G. Wulf, Louisville, Ky."

Colonel Callahan lives in Louisville, and he is chairman of the $50,000 Knights of Columbus committee—appointed to put the Catholic Church in its "proper" light before the American people.

The booklet claims that the oath attributed to the Knights of Columbus is a fraud. Strange that Catholic leaders are turning every stone to keep this oath in the limelight—guess it's to draw the public's attention away from the real charges of ecclesiasticism in politics, treasonable teaching in parochial schools and the unlawful appropriation of public funds the speakers and writers who are informed upon the subject are preferring against the Catholic Church.

Also, a number of essays, which have appeared in "Our Sunday Visitor," are flourished in attractive style. The names of the Protestants to whom these glowing eulogies on the Catholic Church are attributed, are printed in big, black type, and under-

neath them their places of residence and the denominations to which they belong.

Perhaps the most sparkling panegyric is the one under the name, "Rev. B. P. Dimmick" (Methodist), Columbus, O. Investigation reveals that Mr. Dimmick was the minister of Wesley Chapel, a large Methodist church on East Broad Street, about twenty years ago, and that he has been dead about a dozen years. His testimonial is, therefore, quite fresh—the dew of the last century is still on it! Behold the trickery of the scheme! This minister is referred to as one living and ministering to a Columbus church at the present time.

But a little more about this distinguished preacher. The older people who remember him say he was extremely anti-Catholic, and repeatedly rebuked Roman Catholicism from the pulpit. How they ever got a dead man to write that essay is one of the nine mysteries we are unable to straighten out.

If the other essays in the booklet are as reliable as Mr. Dimmick's, the anti-Catholic folk had as well quit—their little show is over!

It is presumed that Catholic leaders quote dead men because they can't talk back. Living witnesses are sometimes very contrary—especially when they are misrepresented.

Is there any parish which has undertaken to supply all the non-Catholics within its limits with Catholic books of religious instruction?—Catholic Columbian, issue of April 28th.

We would suggest "Manual of Christian Doctrine" (parochial high-school text-book); the "Syllabus of 1876," by Pius IX.; "Immortale Dei," by Leo XIII.; "Vehementer Nos" and "Motu Proprio," by Pius X.; "De Regimine Principum," by Thomas Aquinas, and a volume of Father Phelan's sermons.

These books will be more instructive than essays fresh from the pens of dead Protestant ministers.

LETTER TO CARDINAL GIBBONS

LII.

My dear Cardinal:

The political situation of our country affords me many subjects on which to write, but I feel that I cannot pass unnoticed the death of William J. Kelley, of Jersey City, and the provision for masses in his will, which should serve as an eye-opener to my readers. So, setting aside for later opportunities the important questions at issue, I have decided to consider this month *Rome's dishonest traffic in masses.* The daily papers of June 8th published an account of the will of the said William J. Kelley, of 318 Woodward Street, Jersey City, which provides for over 7,300 masses, of which 6,500 are for himself and the rest for other members of his family. The priest who was appointed as executor resigned and the will has been contested by the daughter, Margaret, represented by her grandfather, on the ground of religious dementia. Our purpose here is to examine the matter in the light of Rome's own theological doctrines, to show how inconsistent the Church is, and how far removed is her real purpose from what you would have us believe. Once in a while, in spite of Jesuitical precautions, some outspoken priest, like Father Phelan, "gives her away." A Capuchin Father I knew used to say after an eloquent sermon, "Brethren, we have thus far occupied ourselves with the *business of the soul,* but now it is time to come down to the *soul of business.* I need so and so many thousand dollars, and I intend to get them from you before you leave this church." Whereupon he would begin a fervid appeal, largely made up of the most outrageous falsehoods, describing the extreme poverty and sufferings of the pope. And so well did he know how to work upon his hearers, that before he was through they would all be shedding tears and emptying their pockets and pledging their possessions to swell the coffers of the Vatican. This, no doubt, is the *soul* of the Church's business.

But what does Rome teach about the mass?

The Council of Trent declares that, "in the divine sacrifice of the mass, the same Christ is contained and immolated in an unbloody manner, who, on the altar of the cross offered Him-

self once in a bloody manner. It is one and the same victim, the same Christ, offering Himself by the ministry of the priest, who then offered Himself on the cross, the manner alone of the offering being different." (Council of Trent, Sec. 22, cap. 2.) The sacrifice of the mass, according to this, therefore, is the very same in essentials as that offered by Christ on Calvary, the difference being only in non-essentials, or appearance.

Now, the Church teaches that the sacrifice of Christ was of infinite merit, and that even without needing to undergo the agony of His passion, the smallest act of our Lord, or a single tear of His, was in itself sufficient to redeem numberless worlds, not only from sins past, but present and future. If a mass, therefore, has the same essential merit as the original sacrifice of Christ, we may justly deduce that it is dishonest for the Church to receive more than one mass for any one soul.

Even admitting that the merits of Christ, although of infinite value, must be applied by the Church to be efficacious, the fact remains that the merits of the mass must have infinite power for the salvation of a soul, and either he is saved by one, or he cannot be saved by millions. So, to apply our argument to the case of Mr. Kelley, either he did not believe in the infinite merits of the mass (and in that case he died an unbeliever and the Church has no right to apply even one mass to his soul's benefit), or else the Church has deceived him, in order to get his money, her theology to the contrary notwithstanding.

That the Church actually teaches, for the sake of business, that many masses are needed to release the souls in Purgatory is proved by the story of St. Malachias of Armagh, attested as authentic by St. Bernard and accepted by the Bollandists, its veracity being, therefore, indisputable, under pain of mortal sin. It reads as follows:

"The sister of Malachias of Armagh was not a religious woman, which was a cause of great distress to her brother. She died, however, contrite, and masses were said for her repose. In time these masses were discontinued, and one night Malachias heard a voice saying to him, 'Your sister stands without, craving food; she has had none now for thirty days.' Malachias could not imagine what food to give the dead, but after a little reflection he remembered it was just thirty days since he had dis-

continued saying masses for her repose. So he at once began them again. A day or two afterward the ghost returned to him again; she was dressed in black and was standing near the church door, unable to enter the house of God. Malachias continued saying masses, and in another week the ghost returned to him again, clad this time in half-mourning. She was able now to pass through the church doors, but not to approach the altar. Malachias still continued the masses, and in another week the ghost showed herself again, arrayed in spotless white and accompanied with angels. St. Bernard says this history is very profitable, as it proves the degrees of suffering in Purgatory. At first his sister was in the blackness of darkness, then, by the aid of the Church, her sufferings were greatly mitigated, and ultimately she was received among the saints in light."

We could multiply stories similar to this by thousands, if we should care to do so, but there is no need when we can prove our point by the actual discipline of the Church. We find in the missal the mass to be said in presence of the dead, before burial, the Mass of the Octava, to be said eight days after the death, and the Anniversary Mass, to be said one year after the death. Besides these, there are the Thirty Masses of St. Gregory. After the last of these has been said, we are assured, the soul to whose benefit they are applied has certainly left Purgatory. This is a good scheme to secure an income for the parish priest. If each death brings in thirty masses instead of one, the benefit is apparent. But it seems that in spite of the assurance that thirty masses will suffice to get a soul out of Purgatory, there must still be doubt—at least as to some souls—for although in many places in different countries the thirty masses of St. Gregory were said for the soul of Leo XIII., yet only a few months ago, Cardinal Merry del Val thought it necessary to celebrate mass on the anniversaries of two popes, Leo XIII. and Pius X., and these masses will no doubt be repeated for the next ten or twenty years. In this connection, it is not generally known that one pope cannot say mass for another. It would seem natural that a dead pope's successor should celebrate his obsequies and say mass for his soul. The Church discipline, however, forbids it. Why? The reason is obvious. If it is granted, that the pope can bestow plenary indulgence,

needless to say, a soul would be unquestionably delivered from Purgatory if he said mass for it. So, either the framers of that discipline did not believe that the pope actually possessed such power, and it would be doing an injustice to the souls of those for whom the pope said mass, because no more masses would be thought necessary—or else they believed that if the precedent were established of the pope saying mass for specified individuals it would be damaging to the traffic of the priests. The wealthy would of course prefer to pay the pope a large sum to get their dead out of Purgatory with one mass, rather than wait for many masses to be said by a priest.

Another point in connection with the legacy in question may not be generally understood. Some may think that the priest who was made executor showed wonderful disinterestedness in resigning, and that the contesting of the will reveals a non-conformity with its provisions on the part of the grandfather of Kelley's child, which might indicate that he was not a Catholic. This is not necessarily so, as, in contesting the will, the grandfather is really favoring the priests. It is contrary to the rules of the Church for a priest to be executor in a case where the Church is a beneficiary. And if the will were not contested, when the daughter came of age she could sue the Church on the ground that her guardian had neglected to contest the will. To avoid such future trouble, the Church provides that the formality shall be observed of contesting the will on the charge of *dementia religiosa,* which, of course, cannot be proved. The consequence is that the court decides in favor of the priests, there being no legal obstacle to the carrying out of the will.

But the important fact to be noted in this case is that the will is illegal from the canonical point of view. The Church forbids any priest to engage to say more masses than he can say within two months' time. So the priests named in this will, after deducting the Sunday masses, which cannot be celebrated for the benefit of any particular person, and the mass in the presence of the dead, should not receive more than about fifty masses, each, from Mr. Kelley's legacy. Besides, the Church forbids the acceptance of any gift if the will of the giver is contrary to a law of the Church. Here, contrary to the above rule, the masses are divided on an average of 250 to each priest

named, and one priest is assigned as many as 500. If the admirable legislation of the Church is not a dead letter, this legacy should be refused because of its illegality.

But refuse money the Church will never do. How are the priests going to manage to get around these difficulties?

I do not know just how they manage things in America, though I have always heard that the priests over here were very sharp in business matters. But I can tell how the traffic is carried on in Europe and in the Vatican itself.

Almost all governments in Catholic countries have either imposed a tax upon legacies to the Church or have forbidden them. In order to defraud the government, while apparently complying with the law, the Church employs two methods. First, the faithful are advised to give in life what they intend to give at death. This is authorized by many visions and revelations of saints and advocated by the Church on the plea that one who gives while living gives of his substance and receives full value in return, while he who makes a legacy gives of his superfluity, and consequently his gift is discounted to a third or less of its value. Or, in other words, one dollar in life is worth three or four after death. The other way is to recommend the providing for a certain number of masses, instead of a legacy or benefice to the Church. A tax upon masses would be an injury to the deceased, as the Church would simply reduce the number of masses to the amount of the tax, to the disadvantage of the soul in Purgatory. So in Catholic countries the law exempts masses from taxation. Here the business side of the matter comes in, and let us, for the sake of illustration, make use of the Kelley case. The Church, under the supposition that any one who would leave such a sum for masses must be a good Catholic and therefore not willingly disobedient to her rules, will ignore the expressed wish of the donor that the said masses be celebrated by the specified priests, and will dispose of them to others. The price of one dollar per mass is very high, compared with that in Italy and Spain, which used to be a *lira* or two at the highest. If this case had occurred in either of these countries, the priests named in the will would have already been deluged with letters from poor priests offering their services to say masses even at the low price mentioned, as in these troublous

times in Europe few priests can count upon daily celebrations. No doubt, the masses would soon be disposed of to the lowest bidders. Even if the priests mentioned in the will should be so generous as to make the rate two *liras*, they could dispose of all the masses within twenty-four hours, and gain about sixty cents for each mass for themselves, without having to say one. They would feel perfectly justified in this procedure, as they would not be defrauding Kelley. He would have the number of masses he wished, and being distributed among many it would take less time to get them said. Nor would they be defrauding the poor priests employed; on the contrary, they would be conferring a benefit upon them. And as to their own selves, they would thank fortune for a good "haul!"

This practise of reselling masses is common among the religious orders in Europe, as their fame of superior sanctity brings them more celebrations than they can manage, and also higher-priced ones than usually come to the secular priest. They hire priests to say these masses at a gain of fifty per cent. to the convent, and in many cases the priests, out of gratitude, give a tenth besides. This the superior of the convent receives, not in money, but in celebrations. For each 100 masses, ten more are said free; and here the superior can bring his business acumen into play by reserving the big masses of $5, or upward, to apply to these free masses. Such traffic is not only approved by the Church, but encouraged as an act of charity toward less favored brethren in the ministry, as I can prove by the correspondence with my Superior-General, which I still preserve. Superiors are, however, admonished "not to forget Rome."

I can say for myself that while I supported *hundreds* of priests in this way, I sent to Rome *thousands* of masses, truly believing that they were going to be distributed by the authorities of the Vatican among other poor priests and missionaries to the heathen. I was amazed to learn, in course of time, that the authorities of my order, and also all bishops and cardinals living in Rome, possessed a privilege called the "Privilege of the Fat Mass." By a sacred papal dispensation they are allowed to lump together twenty, or a hundred—and in the case of cardinals, no one knows how many—masses, and say one mass to the inten-

tion of all, receiving the money for all, as if they had been said separately.

When I discovered this fact, I was ambitious to possess a like privilege for the glory of my convent, and through my general I succeeded in obtaining the privilege of saying five masses in one. As there had to be a good reason for the congregation to act upon, I found out later that the petitioner in my behalf, who was the Procurator-General, had urged the necessity of repairing my convent buildings. Everybody knew that my convent sent to Rome a larger surplus than all the convents of the order in Spain together; and as to repairs, I had never had any mason work in view. Nevertheless. once the privilege was obtained, it was enjoyed with a clear conscience and with pride at possessing something that no prelate in Spain possessed. The benefit, of course, was exclusively for Rome, where all the money received by the convent, beyond our living expenses, was sent.

It is truly lamentable to see how, through the imposture of the Church, a man like Mr. Kelley can be so deluded. His motive, no doubt, was most laudable; his will was a logical consequence of the teaching he had received; and, see how the ravens gather together over the carcass to claim their prey!

This ought to open the eyes of our Catholic friends and convince them of the pure motives that animate me when I accuse the Church of my youth. It is not, certainly, a pleasant task, but a duty, to uncover the deeds of those who traffic in souls.

Mr. Kelley's will discloses what an uncertain hope is held out by the Church to the dying. He must have had confidence in the priests named. Doubtless he put his trust in them and their power unto salvation. He received from them the absolution, and the assurance that his sins were forgiven, and yet he felt that he needed over 6,000 masses for his soul. One priest alone was commissioned, as we have seen, to say 500. Now, at best, he could not hope to enter Heaven before the last mass was said. If the priest, as Mr. Kelley supposed, should say one mass each day without interruption, he would still have to die with the prospect of passing at least 500 days in Purgatory, in comparison to whose torment, according to the Church's teachings, fire, intensest cold and all manner of sickness and suffer-

ing of this world, put together, are like a painting compared with the reality. According to the best authorities, the sufferings of Purgatory are greater than those of Hell. The reason given is that the devils who torment the souls know that their time is limited and make the most of it, while the souls in Hell they can torment at their leisure for all eternity.

Five hundred days, at least, of torture! This is the joyous prospect with which Mr. Kelley closed his dying eyes. What a contrast to the sure hope of the Christian expressed in those striking words of St. Paul, "Absent from the body—present with the Lord!"

Gladly would I open the eyes of my Catholic friends to the true inwardness of the doctrine of Purgatory and masses for the dead. Instead of following the example of Mr. Kelley, they would do better to put a check to this religious graft, and teach the priests a lesson, as another Catholic did.

About twenty-five years ago there died in Paris a bachelor of great wealth, a fervent Catholic in every respect, except in his hatred of the Jesuits. He left, as sole heir, his nephew, a young man whose liberal tendencies were notorious. The Jesuits, always keenly awake to business opportunities such as those the death of the wealthy present, knowing the door to be closed to them by "unfounded prejudice," sought out the superior of the Carmelites and consulted with him to devise some means of getting hold of a part of the inheritance. Father Hilario, the superior of the Capuchins, who, on account of having a chair in the University of Paris, was very popular among the young men, was decided upon as the only one who could possibly reach the heir. As business levels all monastic differences, the Jesuit and the Carmelite went to Father Hilario, proposing, in case he should undertake the mission and it should prove successful, that the spoils be divided equally among the three. Father Hilario, taking up the idea with alacrity, forthwith made a call of condolence upon the heir and offered his services if in any way he could be of assistance. The young man's reception of the good father was politeness itself, and he assured him he would gladly do anything in his power in favor of his uncle, if the father would be so kind as to advise him. Father Hilario answered that, although un-

doubtedly his uncle was a very good man, he must know that even saints had to go to Purgatory, and that God has provided a means of shortening their term through the ministrations of the Church. This gentle insinuation had the desired effect, and the devoted nephew exclaimed, "Well, Father, if you are sure that my uncle is in Purgatory and that you can help him out with masses—go ahead! I am willing to spend any amount for that purpose."

Father Hilario returned, highly satisfied with the result of his commission, to inform the anxiously waiting Jesuit and Carmelite. But they did not see the matter in the same light. "That is all right for you," they said, "but where do we come in?" What they wanted was a fixed number of masses in order to make the division agreed upon.

As the monastic brain is so resourceful, an excuse was soon found for Father Hilario to make a second call. As he possessed the privilege of instituting a private oratorio in any house, and naturally supposed the young man would like to hear the first mass said for the repose of his uncle's soul, Father Hilario came with the offer to arrange an altar in some room of the house and say mass there next morning—to save him the inconvenience of going to church. He seemed greatly pleased at the delicate attention, and then Father Hilario made bold to ask him just what number of masses he intended to have said for his uncle. The answer was, "Any number you think necessary, to make sure he gets out of Purgatory. I repeat, Father, the half of my fortune would be little in such a cause." "We could expedite his release from suffering," suggested the astute Father Hilario, "by getting the masses said as quickly as possible. Suppose I engage some of my confrères for that purpose, and instead of taking a couple of months or more, the good work could be done in a few weeks." "Do so, by all means, father'" was the satisfactory reply, "and as soon as I come into my fortune, the first bill to be settled after the court decides in my favor will be yours."

Father Hilario, full of elation as this unexpected good fortune, communicated the news to the Jesuit and the Carmelite, and all three fell to saying masses as fast as the Church rules

would allow. Meanwhile they employed a good lawyer to keep them posted as to the court's proceedings.

When the sum of the masses reached over a thousand dollars, Father Hilario went with his bill to sound his client, who at once asked, "Are you sure, Father, that my uncle is in Heaven?" The father wanted to be scrupulously honest and answered, "Well, frankly, I must say I do not believe he is yet. There, on the other side, they 'spin so fine' that I can hardly flatter myself we have got him out yet." So the fond nephew urged him to go on with the masses—say just as many as he thought necessary and as soon as possible, without counting the cost, reiterating his willingness to meet the bill, however large it might be.

As soon as their lawyer assured the fathers that the heir was in full possession of his fortune, Father Hilario reappeared with a big bill, amounting to over $8,000, and smilingly assured him that without any doubt his uncle was now out of Purgatory. Moved to tears, he kissed Father Hilario's hand and thanked him for what he had done, and asked that the bill be endorsed and presented to his administrator, who would receive orders to pay it without delay. Next day Father Hilario hastened to call upon the administrator and present his claim, but was put off with some excuse for two or three days. Other appeals brought other delays; and finally the Jesuit, not trusting any longer to the ability of the Capuchin, sent his lawyer with the bill, signed by the three fathers. The administrator received him with courtesy and assured him the money was ready, but that the bill was not properly endorsed. The lawyer pointed out the three signatures. What else could be lacking? Finding the administrator obdurate, he went directly to the heir to have this mystery explained. "Oh, yes," he said, "I have given orders for the payment of this bill, and not only the amount with interest, but I have in mind also to make a handsome present to the three holy fathers who have taken such an interest in getting my uncle's soul out of Purgatory into the enjoyment of his rest in Heaven. I understand that the difficulty my administrator finds in the matter of this bill is that it does not bear the proper signatures for the legality of the transaction. But, as it is said that St. Peter is the doorkeeper of Heaven, no one better than

he can tell whether my uncle has passed through the gates. If you could only secure his signature, there would be no difficulty, I can assure you, in getting the money from my administrator. Now, for the good fathers' ease of mind, tell them that they may name any bank or company, in whose hands I may deposit the amount, to be given over to them as soon as they present the bill properly endorsed by St. Peter. I am quite sure that if the fathers' powers can extend to Purgatory, they will have no difficulty in reaching Heaven. So I see no reason for them to entertain any doubt as to the outcome of this transaction."

And this was his final word. When I left Spain the matter was still *in statu quo*. Every suggestion of compromise was refused, even the proposal to reduce the bill by half was resented. The only difficulty for the cheerful payment of the bill in full was still the obduracy of St. Peter—or the difficulty of gaining his ear.

I should like, Cardinal, although you may not agree with me, to persuade Catholics in this land of business to apply its methods to this *business of the soul*, or *soul of business*, as you choose to look at it. If they insisted upon properly indorsed documents from the priests, a wireless system of communication with the lodge at Heaven's gate would have to be invented —or the traffic in masses would soon come to an end.

MANUEL FERRANDO.

PROFESSOR GIORGIO BARTOLI

Giorgio Bartoli, Doctor of Science and Theology, is one of the commanding figures in ecclesiastical Italy. He was born in Modena forty-nine years ago. For twenty-seven years he was a prominent and busy member of the Order of Jesuits. His great culture and linguistic talent led to his being sent to various parts of the world to teach and preach the doctrines of Rome. By his renunciation of these doctrines, his utter breach with Rome and his accession to the Waldensian Church of Italy, Protestantism has gained a champion of the highest quality. His intellectual revolt against Rome commenced when he was in Bombay, nineteen years ago. A German Jesuit had invited him to reply to a criticism of the "Claims of the Papacy," which had appeared

in a local Anglican paper. Father Bartoli, in his reply, made use of a certain quotation alleged to be taken from the treatise, "On the Unity of the Church," by Cyprian, bishop of Carthage, in the first half of the third century. Cyprian, as everybody knows, was the father of sacerdotalism, but he never taught papal supremacy. This "quotation," however, supported the claims of the Church of Rome. To Father Bartoli's surprise, for he had just been made a doctor of theology, his German friend told him that the quotation was no part of Cyprian's original work, but was an interpolation by a later age for obvious purposes. On investigating the point, he found that the German Jesuit was right. His assurance of his ecclesiastical position being thus rudely shaken, Dr. Bartoli spent the next ten years examining the foundations of the Roman Church, testing treatises and sifting the true from the false. The conclusion which he reached is thus stated by himself: "The Christian doctrine which the Church of Rome serves up to her priests and faithful members is not the theology of the Bible, nor of the primitive Christian Church, but an artificial system, based partly on Holy Scripture, partly on Aristotelian philosophy, partly also on apocryphal texts, on legends of doubtful authority, on wilful alterations and interpolations of ancient canons, on superstitions and relics of old heathenism." Having returned this verdict against his former faith, he stepped out of the Church of Rome without purse or scrip. Before joining the ancient Waldensian Church, Dr. Bartoli made a thorough study of its history and creed, and it was because he found it to be, of all Churches in Italy, the nearest to the Apostolic Church of the New Testament that he cast in his lot with it. The following passage is taken from Dr. Bartoli's work, "The Primitive Church and the Primacy of Rome." It deals with

THE NEW TESTAMENT AS THE MAGNA CHARTA OF THE CHURCH.

"When I speak of the priority or posteriority of the Gospels, I do not mean the written Gospels. All know that the written Gospels are later in time than the Church. The first of them came into being about the year 68, the last about A. D. 100, and the Church existed a few weeks after

Pentecost. About this there is no discussion. By Gospels I mean the Lord's message to the world. This message was delivered first by our Lord Himself; in fact, it formed the theme of His sermons, and then it formed the subject-matter of the preaching of the apostles. The apostles preached the Gospel. Its being put into writing is a purely accidental circumstance which does not affect my argument. I hold, then, that the Church is posterior to the message of Jesus; in fact, it is the consequence, the product, the fruit of that message, and the written Gospels are nothing but the message itself consigned to writing by two apostles, and by two disciples of the apostles. The Gospels, therefore, are prior to the Church; nay, they have created the Church. They stand, therefore, to the Church as the Magna Charta stands to the English Constitution, the rules or constitutions to a religious order, the enactments or laws to an empire, the plan or design to anything whatever. They are the formal cause of the Church, Jesus being its efficient cause. When, therefore, Roman divines argue that for the very knowledge of the existence and authenticity of the Gospels we are indebted to the Church, I deny it most resolutely.

THE GOSPEL UNCHANGEABLE.

"The Gospel is the unchangeable part of the Christian religion, which preserves the Church from degenerating and turning into a religion very different from that which Christ founded upon earth.

"It is one of the simplest truisms that nothing is fixed in this world. All is changing around us, incessantly, according to eternal laws. And we change together with the material, the moral and the social world. Our bodies change from babyhood to infancy, from infancy to youth, from youth to maturity, from maturity to old age, from old age to a life mysterious, yet higher, still evolving higher and higher toward the goal divine never yet to be attained forever and ever.

"Amid this wonderful development of all things, religion also changes, and not only as to its discipline, which is conceivable enough, but also with regard to the interpretation

of dogmas which come under the intellectual activity of human minds that are changing, that are developing. As a man at fifty has not the same ideas as a boy of fifteen, so a man living in the Middle Ages could not think and act as a man of the twentieth century. Hence the religion of Christ is always in danger of developing beyond its own nature and turning into something foreign to it, by way of one-sided distortion, by way of too easy assimilation of elements which are really uncongenial to its original idea, by way of stagnation or of turning the means into ends.

"But just as human and political societies can avert the danger of wrong and one-sided development by going back and appealing to their Magna Charta, or Statute Book, so the Christian religion can always appeal to the Gospel. The words of Christ, now consigned to paper, will never change forevermore. Earth and Heaven will pass away; they will remain. Churches will come and go, men will live and die, but Christ's words will be as they are now forever. And forever and ever they will be a fountain of pure water to quench the thirst of all those that approach.

THE FINAL RULE OF FAITH.

"In consequence, the Gospel is the final rule of faith, because it contains the one immutable thing of the religion of Christ. The Church can offer to the world no new revelation. Christ has given, once for all, His religion to the world, and His message has been written in the Gospels. If the Church wishes to remain faithful, true, loyal to its divine Founder, it must go back and listen again and again to His divine message, the Gospel of Christ. In this manner only will the Church remain unchangeable in the eternal mutability of all things around her, and her development and progress, because she must develop and progress, will be according to the lines laid down by Jesus in His Gospel. Only that development which is in harmony with the message of Jesus is a legitimate development; all other is distortion, corruption, deterioration.

"Indeed, it was to the message of Christ, to the Gospels, that the Councils and the early Fathers of the Church appealed in their differences about Christian truth. To the

Gospel they sent the pagans that wanted to become Christians, yet knew not to what Church to attach themselves in the contention, division and confusion that was the lot of the Church of Christ then as it is now. St. John Chrysostom, in a case like this, sends the pagan to search the Scriptures, which are held by all Christian Churches. 'I am glad,' he says, 'that all parties agree thus far on the Scriptures; for, if we referred you only to reason, you might justly be at a loss; but if we send you to the Scriptures, and they are simple and true, your decision is easy. *Whoever accords with them is a Christian; but whoever is at variance with them is very far from it.*' (St. John Chrys., "Homilies on the Acts," XXXIII., in the Library of the Fathers, Part II., pp. 462-7.)

SCRIPTURAL DOCTRINES DIVINE.

"The answer St. John Chrysostom gave to the religious inquirers of his times we give to-day also. Search the Scriptures, and you will find in them the doctrines of the apostolic creed, the institution of the apostolic ministry, the means of grace and all doctrines that are common to the majority of Churches. These doctrines are divine, because revealed. The rest is human, because developed out of elements partly human and partly divine. Man has formed them, they change with him, and no one should be put out of the Church for disbelieving them. Any Church that does so oversteps openly the command of Christ and turns the religion of Jesus, which is a religion of liberty, into a religion of oppression."

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.